

# The ANSGAR LUTHERAN



Going to

Church

after Easter



# News and Notes

## OBITUARY

Pastor Andrew Peter Andersen was born on March 16, 1891, in Iowa City. He received his elementary and high school education in Humboldt county. Following high school he enrolled at Luther College, Decorah, from which he received his theological training at Luther Seminary, St. Paul, Minn., and was ordained in the Christian ministry in 1921 at Blair, Nebr. It was through the influence of Pastor P. M. Petersen that he entered the synod of the United Evangelical Lutheran church.

During a period of 32 years he served in the pastorates at Owatonna, Minn., Selma, Calif., Royal, Iowa, Portland, Ore., Neola, Ringsted and Dolliver, Iowa, Del Rey and Reedley, California.

In 1953 he became critically ill. After a period of six months he recovered sufficiently to serve actively as a supply pastor to a number of congregations in the Valley area. A recurrence of his illness caused his death.

He died on March 15, and is survived by his wife, Mrs. Nina Andersen; two sons, James, attending Dana college, Blair, Neb., and Andrew, a junior at the Reedley high school; his father, J. P. Andersen, and sister, Mrs. Roscoe Jensen, of San Francisco.

Funeral services were held for him both at Reedley, Calif. and Royal, Iowa. The service at Royal was held March 23rd. The Rev. C. M. Videbeck, president of Iowa District, had charge and the Rev. George Robertsen sang three solos and delivered the sermon. Burial was at Willow Creek Cemetery, Royal, Iowa.

Pastor Andersen was a very good pastor, who was zealous for the Lutheran confessions.

## Canadian Lutheran Bible Institute

The Annual Fellowship Week at the Canadian Lutheran Bible Institute, Camrose, Canada, was held Feb. 27 to March 4. We gathered under the theme "Christ is the Victory," the text taken from Rom. 8:37, "No, in all these things we are more than conquerors through him who loves us."

Each day began with a hymn-sing followed by the Studies on the Holy Spirit conducted by Pastor E. W. Petrusson (U.E.L.C.), Kenmare, N. Dak. He showed us through the Word of God that Christ had finished His work in purchasing for us a full and free salvation. The way back to God was opened up for us; we are bought with a price, salvation is a full and completed work on our behalf. But there is something more needed that men might be saved. He has the vicarious atonement in Christ but he needs to appropriate it to himself. But he is not in a condition to do so as by his very nature he is dead in trespasses and sins. This is the beginning of the work of the Holy Spirit: to distribute the treasures of God's mercy and grace to man.

"God is revealed as the Father who loves us and gave us His Son for us.

God is revealed as the Son who loves us and gave His life for us.

God reveals himself as the Holy Spirit who loves us and gives us His power."

I am sure that each one of us attending these classes were filled with adoration and thanksgiving to such a God.

Miss Lydia Hanson, (E.L.C.) Missionary to Japan led us into a study under the topic: "The Gospel in the Age of Storm." She carried our thoughts behind the Bamboo Curtain in China, and our hearts opened up to the Christians who are suffering under persecution and trials. But, "Christ's church shall prevail," she said and pointed to Rev. 2:25-29.

The C.L.B.I. Fellowship Annual Meeting was well represented by a number of former students. The following officers were elected:

President: Alver Pearson, Camrose, Alta.

Vice President: Holger Madsen, Hanna, Alta.

Treasurer: Arlene Skaret, Camrose, Alta.

Recording Sec.: Jeannette Olson, Tofield, Alta.

Corresponding Sec.: Helen Petersen, Olds, Alta.

Publicity Director: Elaine Ten Torquay, Sask.

## COLORADO CHURCH COMMENT P. T. R.

"You too can have great success with P. T. R.," reports The All Community Lutheran Church of Tura, Colorado.

The officers of the Church radiate confidence that the program has added immeasurably to their Church.

A smaller rural-urban church, experiencing a 45% increase in attendance during the first week of P. T. R., surely reflect an example for others.

Preparing for the program strategy was to enlist 50% of member families to call on the other half. The result was an almost immediate 25 new members. Today there are nine active teams of two members each. These teams enjoy fellowships one evening per month having supper together and then going forth on their callings.

The continuing P. T. R. program made it necessary to develop Sunday Worship Services due to limited building facilities. In preparation for dual services it was noted by research that only 10% of the families lacked children of Sunday School age.

As a consequence two Family Worship Services were adopted. The entire family now worships together and then attends their separate Sunday School classes after the service. Each of the services are within the framework of 90 minutes.

There are two choirs, two sets of ushers, and two staffs of Sunday School teachers. Twenty-eight members are now active in teaching.

Pastor Emery L. Petersen says, "I can highly recommend from personal experience that all churches should enter into the entire program and enjoy the satisfaction which has been ours."

"The key is to not eliminate any of the steps. In fact we have gone further." (Continued on page 6)

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**JOHN M. JENSEN,** Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## A CONGREGATION AT WORK

These lines are written after a rather busy three months of pastoral work. We thought of writing something about finding and holding new members. However, we found an article in the **American Lutheran** by Dr. Albers, which states our own ideas much better than we could do it. The writer thinks of a mission congregation, but every point may be applied to any congregation. So we simply reprint the article as follows: Church work today is **complex**. But the complex is made up of simple units. This article is by no means exclusive. We can only call attention to a number of factors that are essential to the growth and health of a new congregation. Nor is their relative importance to be gauged by the amount of space given them here. The Pastor has the pivotal position in the program of the church. This is even more true in the new church than in the long-established church that can temporarily rest on tradition if it has to.

The Pastor has a three-fold opportunity through his office to make an impact for Christ:

- 1. in his public ministry of preaching and teaching
- 2. in his program of pastoral care
- 3. in his administration.

In this article we shall make only brief reference to points No. 1 and No. 2, and on point No. 3 we shall see only one phase of limited development and merely call attention to several others that are most important. The reader will note that those that are selected have to do with "outreach."

### PREACHING

Luther's dictum: nothing keeps people in church better than a good sermon. Good preaching is Biblical, Christ-centered, heart-to-heart in simple language, warm and relevant. Christ is real to the minister and he makes Christ real in his preaching.

### PASTORAL CARE

Again Luther: a house-going pastor makes a church grow. The pastor who is person-centered in his thinking is always relating the Gospel to persons. Such a pastor who has insights into the needs of people and who understands pastoral care will have a strong program of visiting, and it will be well organized.

**Visiting of members.** (This phase should receive special treatment in a full-length article because of its importance.)

**Non-members.** In the new congregation the members will be fewer in number and he will be able to develop and continue an effective plan of calling on prospects. Ordinarily prospects can be visited about once in three months. The church and missionary that regularly maintains friendly contact will always be involved in an active and full program of pastoral care and soul-winning. Such a church will grow.

The objective of calls will be to keep open the door through a series of friendly but brief contacts. People will attend church as a result of a felt need. This can never be argued into a person. The average person is

visited with trouble about once in five years, at least. Until that time comes he may hardly give the church a serious thought. The church and minister that have maintained a live and friendly contact through the years of indifference will most likely to be the church to which the person will turn in time of trouble.

### TEACHING PROGRAM

Getting off to the right start in the teaching program of the new church is the corollary in importance to getting off to the right start with the church itself. Many of the church's first impressions on prospects will be made through this teaching program. The missionary should from the very start consult with the responsible people in parish education approved by the District Board.

It is important that a program of missionary outreach be inaugurated with an effective teaching program for all age levels. Together with the evangelism program to be outlined, these comprise the heart of the church at work. The teaching program of the church is of such import that we feel it should receive much more attention than it can be given in this brief space.

### ADMINISTRATION

This has many facets. In his administration, the pastor is responsible for enlisting the time, talents and treasure of every member of the church and Sunday School in direct service to Christ. In a sense he is manager of a plant of 200 workers, if his church has 200 members. As an executive he is always a **pastor** first, for his objective is always the **growth** through Christian service of every member. The tenderness of the pastor must always be more evident than the rule of the executive. The Stewardship Department of Synod will be of invaluable help to the pastor in program suggestions.

### EVANGELISM

The first duty of the Christian is to Share Christ. The first duty of the Christian congregation is a complete evangelism program—an organized program to Share Christ.

There are six steps that are vital to the growth of a congregation. These form one of the cycles or wheels within the mechanism of a functioning church. These may be termed the evangelism program. They are:

1) the building of good prospect lists. The church should have the name and address of every unchurched person within its reach, and it should be the first to contact every newcomer into the community upon his arrival.

2) cultivating the prospects through the worship services. The big task is to bring people under the hearing of the Word of God. Changing hearts is the work of the Holy Spirit through the Christian Gospel. A principal means of reaching people will be pastoral and lay contacts as well as regular letters or other direct mail communications.

3) organizing prospective members into classes for membership.

4) the instruction. This should be thorough, Christ-centered, Bible-based and relevant. It should develop a true appreciation of the means of grace, Christ the Savior, and the Church as His Body.

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# Death Has Been Abolished

The last enemy has been defeated

By J. B. PHILLIPS

Of all the inspired certainties which sparkle on that sea of confidence in God which is the New Testament, the resounding triumph of Jesus Christ over man's last enemy is perhaps the most magnificent. "Jesus Christ hath abolished death," Paul wrote to Timothy; and what more categorical statement could anyone want than that?

The force of such utter conviction as this is often lost to us simply because of our overfamiliarity with the text. Moreover, when we present-day Christians use New Testament expressions we are more often than not borrowing a radiance from the past. We are often merely "quoting texts," but we need to remind ourselves quite sharply that Paul and his fellow writers were doing nothing of the kind. They were writing truths, which have since become familiar to generations of Christians, for the first time. It is doubtful, for example, if Paul, writing in a dark and unwholesome prison cell, for all his vision, ever for one moment imagined that his words would be used to inspire men and women centuries later. He had no idea that he was writing the Word of God. He wrote out of the conviction, out of the certainty, of his own heart. And as part of his triumphant certainty, in the exuberance of a faith which had become certain conviction, he writes, "Jesus Christ hath abolished death."

This complete abolition of death is, for some reason or other, nearly always accepted with considerable mental reserve, even by experienced Christians. It is true that they hope for resurrection through Christ, and it is true that they believe firmly that the man whose central confidence rests in Jesus Christ will share the timeless life of God. Yet in their minds death, the dark and gloomy old god, the boggy and the terror of so many minds, has somehow still to be passed.

But to believe in "the gloomy portal," "the icy river," and all the other forbidding images of which Christian hymn-writers, yes, and even authors of the spiritual status of John Bunyan, have written, is without any doubt to refuse to believe in the abolition of death. Let us imagine for a moment that Paul was exaggerating, that in his triumphant faith in the unseen but real world to which he might at any moment pass, he was forgetting death, the grim and ghastly enemy of all mankind. Suppose in his enthusiasm for the glories and magnificences of heaven he had forgotten what the Anglican Book of Common Prayer so charmingly calls the "bitter pains of death."

Let us hear instead what Christ said. No one could surely accuse the One who was going to taste death for every man, and an exceedingly bitter death at that, of minimizing the actual experience of death itself. Yet what does Christ say? "If a man keep My saying, he

shall never see death" (John 8:51). Or again, "whosoever liveth and believeth in Me shall never" (John 11:26). Can these words possibly bear any other interpretation—that death as an experience does exist at all for the man whose life is entrusted to Christ? What other meaning can they bear, and who would dare accuse the One who is Himself the resurrection and life, of misrepresenting the facts?

*We do not understand*

We have grown, God help us, hardened and overfamiliar with the sense-shattering miracle of what we call in our religious jargon, "the resurrection." We do not feel a thousandth part of its impact, nor do we sense a thousandth part of its significance. But the early disciples did. If we had seen, as they saw, the finest of men unjustly condemned, and seen Him die in the public gaze on Friday; and if we had seen that same Man radiantly alive and well and greeting us with His usual friendliness on the following Sunday morning, we too might have cried out in terror as they did. For though death itself may be a horror to our mind, the sight of a dead man alive again is almost enough to send men out of their minds. Yet when the men saw that this tremendous demonstration of God's power was true, and that the stupendous claims (which for all we know they may have thought were exaggerated) were visibly and tangibly vindicated, their minds knew no bounds. No wonder the early Christians went out to preach "Jesus and the resurrection!" The old god, the terror, and indeed the torture, of so many minds was shown by unforgettable demonstration to have exploded and defeated.

*Christ abolished death*

No, Paul was not exaggerating. He was not carried away by his own eloquence, or indulging in a superstitious form of wishful thinking. He knew, as all those early believers knew, that death no longer existed; Jesus Christ had abolished it. We may search our New Testament in vain for any of the gloomy graveyard images, the shadows, the darkness, the pains, the bitterness of death, which still appear in many of our Christian hymns. "To depart and be with Christ, which is far better," "to sleep in Christ," to be "for ever with the Lord"—these are the radiant certainties of the New Testament.

We need firmly to hold on to the fact that there is no death for the Christian; it has been completely abolished. For the old dark god with his weapons of brutal primitive fear still operates, quite illegitimately,

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# Church News from here and there

## American Churchmen Told Soviet Permits Sunday Schools, Religious Instruction

Moscow—A United States deputation told here that the Soviet Government was permitting "Sunday schools" for the first time.

The nine American church officials, on a visit sponsored by the National Council of Churches, also were told that the Soviet regime is permitting clergymen to provide religious instruction of children in homes, if the parents approve.

In their formal talks with Russian churchmen the Americans were informed, too, that although no actual record of church membership had been kept there are an estimated 50,000,000 converts in the Soviet Union, 20,000 churches, and 35,000 priests. The total church population is 220,000,000.

The talks, which dealt with the freedom of the churches in the U.S. and the Soviet Union to carry out their missions, were attended by Russian Orthodox, Baptist, Lutheran and Armenian Orthodox Church leaders.

Earlier, the Americans had conferred only with Metropolitan Nikolai Krutitsky and Kolomna, second-ranking prelate of the Moscow Patriarchate, who acted as spokesman for the Russian Orthodox Church in conversations on world peace. He was absent from the discussions on how the churches carry on their work.

Regular Sunday afternoon meetings held in Orthodox churches, the Americans heard, under the guidance of a parish priest. Both adults and children attend these sessions, at which Russian Orthodox liturgy, creed and prayers are taught.

Until now, Soviet authorities had not permitted group religious instruction of young people under 18 years of age except at public sermons.

No printed teaching materials are available at the Sunday sessions, the Americans were told, but the instruction is said to be effective nonetheless.

Residing Bishop Henry Knox Sherwood of the Protestant Episcopal Church asked the curiosity of the Russian churchmen when he informed them that in the United States church property and gifts for religious purposes are exempt from taxation. It took 20 minutes for the American deputation to explain this point to the Russians.

"In other words," one of the Russians said, "there is in this practice a subsidy to your churches from the government."

Another remarked: "I see you mean the government encourages the people to give to churches."

The Soviet churchmen then wanted to know if clergymen could vote in the United States. They have had the right to vote here only since 1936.

Other questions by the Russians relating to American clergymen were: "Does your government have to rely on a clergyman's word on how much his income is?" and "do religious contributions go to the Bishop or to the Church itself?"

Afterwards, Bishop Sherrill told foreign correspondents, "I felt it was such a different world here that it was unbelievable."

The Russian Orthodox Church was represented at this conversation by Bishop Sergei of Leningrad; Nikolai F. Kolchitsky, chief administrator of the Patriarchate; Archpriest Konstantin I. Ruzhitsky, rector of Moscow Theological Academy; and two lesser officials.

The Rev. Jacob I. Zhidkov, president of the All-Soviet Council of Evangelical Christians (Baptist) and Alexander V. Karev, the Council's secretary general, represented the Baptists. The Lutherans were represented by Archbishop Gustav Turs of the Evangelical Lutheran Church of Latvia, and Yan Kiiivit of the Evangelical Church of Estonia; and the Armenian Orthodox Church by Bishop Varnau and Professor Danelian.

## Lutherans Set Spring Clothing Appeal

New York—The annual spring clothing appeal of Lutheran World Relief will be held April 15-22, it was announced here by Bernard A. Confer, executive secretary of the agency.

Stressing the continuing need for used clothing among refugees and others abroad, Mr. Confer noted that the 2,358,000 pounds of clothing and shoes for relief purposes contributed last fall in response to a Thanksgiving appeal was six per cent lower than in the previous year.

The lower total poundage was registered, he pointed out, despite the fact that the number of carloads shipped

to LWR warehouses by Lutheran congregations in various parts of the country last fall was the highest on record.

This came about because many of the carloads shipped then were not full ones as in previous years. Freight expense on the shipments is paid by LWR.

"God's call to share comes to us American Christians with astonishing clarity," Mr. Confer said. "We live amidst plenty, and millions overseas need help. We therefore hope that congregations will give renewed effort to this challenge to share with the overseas needy."

## Sees 70,000 New Suburban Churches Needed

New York—At least 70,000 new suburban churches may have to be built in the next 20 years as a result of the increasing population shift, according to the Bulletin of the American Association of Fund-Raising Counsel.

The Bulletin cited estimates that the suburban population, which now stands at 45,100,000, will reach 83,400,000 by 1975.

## Launch Drive for Danish Church Institute

New York (RNS)—Mrs. Bodil Koch, Danish Minister of Church Affairs, launched a drive for funds to establish a \$50,000 church and institute on the Brooklyn waterfront for Danish seamen.

She spoke at a service in Seamen's Church Institute here where Danish mariners now have the use of two rooms.

The Rev. Hans Brink-Jensen, chaplain of Danish seamen in New York, said a building has been acquired as the result of a \$28,000 grant toward the project by the Seamen's Mission church of Denmark.

He said the additional \$22,000 sought in the drive will be used to remodel the structure which will contain a chapel, recreational facilities for the seamen, and living quarters for two Danish pastors.

Prior to the service Mrs. Koch was honored at a luncheon given here by Dr. F. Eppling Reinertz, president, and Dr. Paul C. Empie, executive director, of the National Lutheran Council.



## Lutherans Warned On Shortage Of Pastors

The nation's largest Lutheran body was warned today that it faces a critical shortage of pastors in the next two decades.

The Board of Higher Education of the United Lutheran Church in America told the denomination's 4400 congregations that the problem of supplying pastors to new mission congregations, the armed forces and overseas missions is growing and the situation is becoming alarming.

Dr. Gould Wickey, executive secretary of the board, reported to denominational headquarters in New York that:

—The United Lutheran Church is now accumulating an annual shortage of 100 pastors.

2—The church needs about 300 seminary graduates each year. Current requirements plus needs foreseen by 1975 suggest that the United Lutheran Church could use a supply of 360 annually or a total of 6,840 by 1975, in the face of an estimated U.S. population of 225,000,000 in 19 years.

## THE LIVING WORD

Anon, by and by, and presently

By Luther A. Weigle

"Immediately" and "straightway" are two words much used in the New Testament, which leave one in no doubt as to their meaning. But unfortunately the Greek words which mean immediately and straightway have also been translated in the King James Version by the terms "anon," "by and by," and "presently," all of which once meant immediately but now mean soon or after a while. When Jesus entered Peter's house in Capernaum, they told him immediately that Peter's mother-in-law was ill (Mark 1:30); but the modern reader gets the impression that they did some visiting first, for it is said that "anon" they told him of her. Salome demanded that the head of John the Baptist be given her on a platter at once (Mark 6:25), but the King James Version says that she asked that it be given her "by and by."

In the parable of the sower (Matthew 13:21), Jesus said of the hearer who is like stony ground that when persecution comes he immediately falls away; but the King James translation has "by and by he is offended." When Jesus said to the barren fig tree, "May no fruit ever come from you again!",

the account in Matthew 21:19 records that the fig tree withered at once; but the King James Version says that it withered "presently."

When Jesus rebuked one of his followers for drawing a sword and striking out in defense of his Master in the Garden of Gethsemane (Matthew 26:52-54), he said, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" Jesus used a clear, strong word which means "right now" or "at once." But the King James Version imparts a more leisurely air to the saying by using the word "presently"—"he will presently give me more than twelve legions of angels."

"A fool's wrath is presently known: but a prudent man covereth shame" is one of the realistic observations of the book of Proverbs (12:16). But it is clearer and more realistic in the present translation:

"The vexation of a fool is known at once, but the prudent man ignores an insult."

## NEWS AND NOTES

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ther, in cooperation with The Church Office of Aurora, Colorado we are now developing a Visitation Committee.

"This group will make a weekly contact with all families not in attendance on Sunday Morning and provide actual weekly service to all of them.

vide actual weekly service to all of them.

"If someone is unable to be with us on Sunday, we want to know why and be in a position to share or assist them.

"There is real Christian joy in any Church when the people go to work. See you in Church on Sunday."

**Pasadena, Calif.** Bethany Lutheran Church. Rev. Franklin Rasmussen, pastor. We are indeed thankful to God for the people in our church who have given of their time and money to further God's work in our church and the community. Bethany Church has one hundred and ten confirmed members with an average of eighty-seven plus in attendance at our regular Sunday morning worship, and an average of sixty plus at our evening services. On the fourth day of March, twenty-two people were taken into the membership. The Sunday School enrollment is one hundred and seventy children with about seventy in attendance every Sunday morning.

Our annual meeting was held in January, following the morning worship and a "pot luck" dinner at noon. The budget for the coming year was approved. Pastor Rasmussen gave a report and thanked the congregation for the kindness extended to him during his illness. The officers were elected for the coming year. John Rasmussen, Hans Thompson, and Elmer Steffensen were appointed to study the possibility of enlarging and adding on to the present church structure. We are badly in need of added Sunday School rooms and facilities for the youth of our church.

Bethany Church has had the privilege of sponsoring two D.P. families. Ten souls have been taken into the church and community. Each family is well established in the church and community. The two families have been a very great blessing to the church and we are very grateful for them.

## W.M.S. CALIFORNIA

The annual circuit meeting of the Women's Missionary Society of the United Evangelical Lutheran Church was a circuit which includes women's organizations in Caruthers, Del Rey, Easton, Fresno, Reedley, and Selma. The meeting was held at Pella Lutheran church in Del Rey on Thursday, March 1, beginning with a program and business meeting at 10:30 a.m. and concluding with a luncheon served in the social hall. More than a hundred people attended.

Mrs. O. V. Magnussen of Easton was the organist and Mrs. Borge Nielsen, also of Easton, presided. Mrs. B. J. Engskow of Grace Lutheran church in Fresno led the devotional. Mrs. Albert Petersen of Del Rey welcomed the group. The secretary's report was given by Mrs. Warner Johnson of Selma.

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every thing there is a season---

## For the Lutheran Colleges of America This Is a Time to Build and Expand

By Dr. R. E. Morton

The March 26 issue of **The Ansgar Lutheran** contains an editorial report of the last Joint Union Committee thinking relative to the future of Dana College in the new church. The members of the A.L.C. and E.L.C. Committees seem to be of the opinion that it will be desirable that Dana College be moved to California sometime after 1960.

Lutheran senior college in California has been under discussion and consideration for a number of years. There is no doubt at all in my mind about the wisdom of such a college in California, and I am equally sure one will be established in the near future. California should have a senior Lutheran college to serve the youth of at least the National Lutheran Council churches in that part of our country. When, however, it is suggested that sometime after 1960 Dana College should be moved to California, I object. It appears to me such a move would actually be one of retrogression. It is admitted that the college which will be established in California will have great possibilities as the Lutheran church continues to grow in that state. It could well be, some day, one of the large Lutheran colleges in the country. It is also admitted that Dana College is not strategically located as are some of the colleges of the uniting churches. The problem of strategic location, however, is more acute for some of these colleges than for Dana; as for instance those in northeast Iowa, where there are two senior and one junior colleges of the uniting churches, 70, 95 and 105 miles apart. The nearest college to Dana of the uniting churches is 175 miles to the north, another 275 miles to the east, the next 900 miles to the south, and the fourth 1900 miles to the southwest. Had all the Lutheran churches been able to cooperate in the original establishment of these colleges in our country, there would no doubt have been a better distribution. But that's water over the dam.

The suggestion to move to California, I repeat, appears to me to be one of retrogression for the new church's educational program. Costly as it is, the Lutheran churches of America must adopt an expanding educational program which includes the establishment of additional colleges. If they do not, the additional youth of these churches and our country who will soon be knocking at our Lutheran college doors will be forced to go elsewhere to college or stay at home. Should that happen, the church, too, will be the loser. Let us look at some facts.

Today's college and university population in the United States is in excess of 2,500,000, the highest in our history. This population has been reached despite the fact that the number of persons of college age is now at its lowest point in twenty-five years. This college age group

is now made up entirely of persons born during the depression years when birth rates were at the lowest point in our history. Today's birth rate in the United States is at an all time high. It has been at this peak for the past eight to ten years. The youth who will attend our colleges and universities by 1970 are already born. We can count them now! By 1956 persons of college age will number one-third more than at present. By 1973, when this past year's births reach college age, it will be larger than at present by an estimated 75%. Roughly and conservatively speaking, for every four persons now of college age there will be three additional persons by 1973.

Are the colleges of the uniting churches able to absorb this wave of students? Plans are made or in the making to expand present facilities, but can these facilities be doubled by 1970? Even if they could, is the answer bigger and bigger colleges until these church colleges become universities in size with mass education methods? What of the spiritual and academic emphasis in counseling that is so much the pride of these colleges today? Who can deny that much of this is lost as a college grows to 1,000, 1,500 or 2,000 students in enrollment?

Let us look at another fact. Nearly everyone is aware of the serious shortage of teachers today. It is estimated that our schools will need 2,000,000 teachers in the next ten years. They are needed to cover school growth and to replace those who quit or retire. What opportunities for the church colleges! To train their proportionate share of these teachers of our children is a mission hardly without equal for our colleges. Even under our system of separation of church and state, the opportunities for the **Christian** teacher of children are tremendous.

To crowd more and more students onto our present college campuses may be one answer to this avalanche of students in 1970. It does not satisfy me, however. I am firmly convinced that the Protestant churches of America must build more colleges, as does the Catholic church. The new church into which our U.E.L.C. will soon step must do the same. Therefore, I propose that a California college be established when the time and circumstances are ripe, but I believe every one of the senior colleges of the merging churches is necessary where it is now located. None should be closed, abandoned, or moved, even though there are admittedly advantages in one or another of these steps. By 1970 every college will be needed even more than today, and every one will be sorely pressed to provide a Christian education for the youth of the church. In fact, more colleges will be needed.



# I WAS TO DIG MY OWN GRAVE

By K. H. RUDOLPH

It was a wild and bleak countryside on the Lebanese-Palestine border, to which I, in the course of my security duties in the British Army, was posted. My instructions were definite; the manner in which they were carried out was left to my discretion.

First and foremost, I had to win the confidence of the local populace. The French and English languages were my main conversational usage, though I managed to pick up a fair amount of colloquial Arabic by the direct method, a fact which was to prove most useful in the adventure which I am about to narrate.

My life was one happy round of visiting from village to village. My "parish" (mainly Moslem) was the South Lebanon. My drinking water was from a stream of doubtful purity—but the Army had thoughtfully provided me with two lots of tablets, the first to destroy germs in the water, the second to take away the nasty taste of the first.

Local sheikhs welcomed me with all the conventional Oriental outward signs of affection. A threatened rift in our happy relations, when I refused to eat a sheep killed and prepared in my honour on Ash Wednesday, was saved by the intervention of a local Orthodox priest, who explained that even Christians have their fast days.

At fortnightly intervals I motorcycled to Beirut to submit my reports, collect mail, and draw my pay. When my visit came at the week-end, I stayed there overnight, in order to make my Communion in All Saints' church. For no Army chaplain ever found his way to my lonely retreat. A great event in my life was when those in authority (probably goaded by the long-suffering mechanics at the RASC workshops in Beirut, who had the unenviable task of repairing my motor-cycle) decided the roads in my area were unfit for motor-cycles; and in due course I exchanged my machine for a jeep and a British driver.

One glorious Sunday I decided I would go for a ramble over the mountains. My driver did not want to accompany me; I suspect he thought me queer for suggesting it, when I could ride about in a perfectly good vehicle on four wheels. Accordingly, I set out with a packet of dates, some oranges and chocolate, a Book of Common prayer and a New Testament.

## Charmed

As it was a Sunday, I planned to read Evensong on the mountainside, a necessarily shortened Evensong, as I had no Old Testament. My revolver I always left behind, partly because I hated carrying the thing, and partly because I felt I should never completely win the locals' confidence if I went about armed.

The scenery I walked through was not unlike the heathland of the Surrey-Hampshire border, though hillier. I imagine it was very similar to the wilderness in

which our Lord spent forty days and forty nights. I merous shallow valleys (caused by dried-up wadis) had to be crossed; and as I was ascending the hill leading out of one, I espied a tough-looking Arabs making their way towards me on foot with great speed.

As they drew level with me, they formed a circle round me, and I immediately sensed that this was a friendly invitation to come and drink coffee. "*La-urayakh?*" ("Where are you going?"), snapped one who appeared to be their leader. "I am walking to see the beauty of this fair country," I replied, thankful for the smattering of Arabic which necessity had forced upon me.

I could see that nobody believed me. After all, I was but mad dogs and Englishmen would be out under the midday sun for pleasure? "**Ente Yahood,**" was his next comment ("You're a Jew"). Protestations that I was of Gentile birth, a Christian British soldier living in the Bint Jbail, were unavailing. Production of my security pass was equally useless, although it was printed in Arabic, as none could read.

I ought to have sensed danger; but it is an English failing (or virtue?) to assume that tight spots do not threaten death happen to the other person, but never oneself. Two stalwarts were sent off towards a collection of flat-roofed, mud-thatched dwellings, which I then noticed for the first time higher up the wadi, and they shortly reappeared, the one carrying a pickaxe and the other a shovel.

## Condemned to die

Still I did not fully realize the precariousness of my situation, until (after a long conversation which I could not follow) one was detailed to dig my grave. Then the truth dawned on me in all its horror. Life seemed so sweet, and this earth so beautiful. Was it to end here? "unhousel'd, unaneled"? Would my friends and relations ever know? When I joined the Army, I realized that death from a German shell was a possibility. When I was given a motor-cycle, I realized that death was an even greater possibility. But death from the hands of the friendly Hamdoun tribe of Arabs seemed an ironic twist of fate.

I wondered whether to ask my captors for time to pray, and that set my mind on a different theme (dared I hope?) a ray of light. Surely the possession of a Prayer Book would prove me a Christian and no Jew. Vain hope! They could not read Arabic, let alone English. Nor did the book possess any pictures.

Wait! Was there, oh! could there, please, be anywhere, the Christians' badge—a cross? By gesture rather than words, I got one man to remove my Prayer



from my pocket, and give it to me. Trembling, I d. There it was! A gleaming golden cross on the tanna shwiya!" — "Stop!" My cry echoed like a "Shuf salib el Nasariyeh!" — "Behold the cross of Christians! Am I now a Jew?"

an unforgettable silence, the book was passed from to hand. Then the leader spoke, and the smile on

his face brought more relief to me than his words: "Welcome, Christian soldier! Please come to our village to drink coffee." I begged to be excused, but my ramble was over. In my haste, I left them my Prayer Book, hurried back to my house, and asked my driver to make me a very strong cup of tea.

Truly, Holy Cross Day has a new meaning for me.

Condensed from "The Church Times"

## DEATH HAS BEEN ABOLISHED

(Continued from page 4)

Christian hearts. We should allow him no foot- for he has no right to be there, and he has no real er over us. The glory of Easter is not a pious hope we shall somehow survive after a fear-ridden jour- through the "gloomy portal." It is a demonstration ndiluted joy. Christ is the One who bore the sin, darkness, the terror, and the pain. He is the One "tasted death for every man."

ear St. Paul again, writing with infectious holy gai- "Christ has forgiven you all your sins: He has ut-

terly wiped out the damning evidence of broken laws and commandments which always hung over our heads, and has completely annulled it by nailing it over His own Head on the Cross. And then, having drawn the sting of all the powers ranged against us, He exposed them, shattered, empty and defeated, in His final glorious triumphant act!" (Col. 2:13-15).

Must we always dim and tarnish the glory of God's magnificent promises with our mental reservations and our secret fears? What stops us from accepting the simple fact that "Jesus Christ hath abolished death?"

Condensed from "The Life of Faith"

## LUTHERAN PASTOR CONDUCTS SUCCESSFUL MINISTRY FROM WHEELCHAIR

from a wheelchair, the Rev. John W. Pfahler is carrying on an outstandingly successful ministry at Pittsburgh, Pa.

is pastor of St. Luke's Lutheran church, Shaler Township, the 34-year-old clergyman, a victim of polio, leading his growing congregation in new building s.

ach Sunday the resolute minister preaches from his wheelchair and, with the choir, leads the congregational ing.

n weekdays he holds conferences and conducts other oral duties while seated in his chair. He reads the ptures and prays with shut-ins over the telephone.

r. Pfahler uses his auto for hospital and emergency oral calls. He reaches his hand-controlled car via a ll ramp at one end of his front porch.

ricken with polio in November, 1948, about a year r he assumed the leadership of St. Luke's, Mr. Pfah- was hospitalized for a year and a half. During this e his pulpit was filled by Lutheran ministers of the rict.

With a steadfast determination to carry on despite

his physical limitations from the disease, Mr. Pfahler resumed his duties at St. Luke's in the spring of 1950.

"A wheel chair is no unbeatable handicap," he says. "My laymen are doing splendidly some of the things I can't. In fact the situation is developing a strong lay leadership that otherwise wouldn't have existed."

Under Mr. Pfahler's ministry membership of St. Luke's has increased from 174 to 335. Giving for benevolences has risen from \$900 to \$5,700 a year and for all causes from \$8,500 to \$25,000.

Around \$35,000 has been pledged to an expansion fund of which \$10,000 is in hand.

A native of Meyersdale, Somerset County, Pa., Mr. Pfahler is a graduate of Gettysburg (Pa.) College and of the Lutheran Theological Seminary in Philadelphia. He served as a Navy chaplain in World War II.

Mr. Pfahler's wife is the former Helen Logan, daughter of the Rev. W. A. Logan, veteran Lutheran minister. The Pfahlers have four children.

In addition to his numerous pastoral duties, Mr. Pfahler is studying for a doctor of philosophy degree at the University of Pittsburgh.



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## The Reality of Brotherhood

By John W. Nielsen

As a Christian, the concept of "brotherhood" is very important to me — important because it expresses not only a great truth but also a common error which so easily can be the thing emphasized in a public observance of "Brotherhood Week."

**What is this error? It is the tendency to base our "brotherhood" on the common denominator of our humanity: We are all men — we all have one origin — therefore we are all brothers. In like manner we could speak of the brotherhood of the rat or of the ape.**

Sometimes the idea of brotherhood is born of desperation. Our existence on this earth seems no more secure than that of rats aboard a sinking ship who decide to refrain from gnawing one another's throats so that at least they can go down to their doom happily eating cheese.

At other times it is the result of the arrogant self-confidence of a pack of apes that concludes that if each will lift his brother by his tail to a higher limb and he in turn lifts him, eventually the gulf that separates the human from the divine will be spanned. But finally the top-most branch is always reached and crashes to the earth beneath the weight of the monkey-pack. Rubbing their "bloody but unbowed" heads, they determine to try another branch only to experience the same results.

There is a natural brotherhood of man, but its ground is not creation but sin. Whatever brotherhood there might have been intended in creation was destroyed by the Fall — a fall as disastrous as Humpty Dumpty's for every attempt of science, philosophy, and moral progress has failed to mend the shattered spectacle of divided humanity.

The brotherhood of Adam goes on — the brotherhood of man's inhumanity to man — of brother against brother, with every man for himself and the devil taking the hindmost, no matter how much they might profess like the Musketeers to be "One for all and all for one." Citizen Robespierre always ends up destroying Citizen Danton in the triumph of fraternity, or Comrade Malenkov liquidating Comrade Berea in the brotherhood of the proletariat. Even the most enthusiastic American advocate of brotherhood — whether he be student or adult — loses his zeal when brotherhood impinges upon self and means lowering his own standard of living or taking in to his crowd on equal terms the individuals whom he

has shunned so long right in his own community or school. The idea of brotherhood is fine, but its actual practice — well that's something else — because of "brotherhood of sin."

**What is the great truth of brotherhood? It is this, that the "brotherhood of sin" has been overcome — that the broken Humpty Dumpty has been put together again not by the horses and men of kings but by the One who is the King of kings, the God-Man, Jesus.**

He offers to the world the only true brotherhood based on love instead of on self because He was completely selfless. In Him the King became the servant, the powerful became weak, the innocent bore the guilt of sinners, and the Living died that the dead might live. This is the brotherhood of the cross — the only enduring brotherhood that declares there is no difference between Jew and Greek, bond and free, male and female, if they be in Christ Jesus. As many as are in Christ are new creatures; it is no longer they that live, but Christ lives in them. This is the transforming power of the Gospel and the only basis for true brotherhood.

Because I live in Him, I behold in every fellow man — regardless of color, creed, or social station — a potential brother and one for whom Christ died. Because I have received life from Him, I offer my life to my neighbor. I cannot pass him by upon the road of life for I have become an ambassador for Christ proclaiming the true brotherhood, not of sin but of salvation, not of Adam but of Christ.

Formerly, like Sir Launfal, I gave him my piece of gold and rode away. Now, as I crouch beside him in the dirt sharing the last crust of my bread, I give myself because beyond him I behold the cross and hear the voice of the Crucified One:

"I gave myself for thee;

What have you given for me?"

**The radical difference between the true brotherhood of Christ and the superficial "brotherhoods" of men is apparent in the dying words of their leaders. Just before he was guillotined, Danton cried, "Robespierre follows me. I drag him after me." From the cross Jesus prayed, "Father, forgive them for they know not what they do." There is the difference! One is grounded in hate, the other in love. One is centered in self, the other in others. One is of man, the other of Christ.**

(The above was delivered as a talk to the students of the Northfield High School during their observance of "Brotherhood Week.")



# vice Keynotes Milltown League

own Luther League

own, Wisconsin

Neve, Pastor

st fall 25 members of our League, who are members  
r church youth choir, sang in the 1,000 voice choir  
presented the **Messiah** in the Minneapolis Auditori-  
or the benefit of the Minneapolis Lutheran Welfare  
ty.

e first Sunday in February our entire League trav-  
to Minneapolis to conduct services in the gateway  
ct. At 3:00 P.M. we conducted the service at the  
way Mission. Then we took in a pop Concert by the  
neapolis Symphony. At 7:45 we conducted the ser-  
at the Union City Mission. Our League President,  
in Christopherson, led both the services and our  
h choir sang. Leaguers brought their witness by  
ng scripture passages and giving personal testi-  
es. Pastor Neve preached the sermon.

e observed Youth Sunday on Feb. 19. Myrvin  
stopherson led the liturgy and three meditations  
brought by leaguers. Judy Langhos spoke on "Pre-  
g For Ambassadorship," Sally Pape spoke on "Wit-  
ng In Home, Church, And Community," and Myr-  
Christopherson spoke on "Ambassadors Abroad."

r leaguers have also been active in bringing their  
ess into civic life. Ten of them were in their high  
l's delegation at the Wisconsin Youth Committee  
ict Meeting at Spooner. This advisory committee  
organized by Governor Kohler to bring the prob-  
of youthful delinquency such as teenage drinking  
crime to the attention of the youth of the state  
to secure their opinion in combating it. Myrvin  
stopherson and Lacy Smith, both juniors, and Judy  
hos, a freshman, are on the state committee. Judy  
airman of the Polk County group and represents  
ounty on the state committee. Myrvin is chairman  
e Northwest District and represents the district on  
Governor's State Youth Committee. Lacy is vice-  
man of the district committee.

rvin has taken for his Boy Scout Pro Deo Et Pat-  
Award project, the study of the world missions of  
Lutheran Church. He plans to locate all the Luther-  
missions on a huge world map with statistics from  
mission. When completed the map will be used in  
church.

r leaguers have also been active in the preparation  
ur P.T.R. Evangelism Mission. Some of them serv-  
s lay prayer leaders in the neighborhood cottage  
er meetings. The leaguers also conducted the religi-  
urvey. The actual visitation will be done by adults,  
ugh the Luther League is organizing its own visi-  
n to the unchurched and inactive youth of the com-  
ty.

## CHRISTMAS CHIMES REPORT

copies printed:

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copies left in stock

3596 copies sold by Luther Leagues at \$1.00

less 10%	\$3,236.40
382 miscellaneous sales	382.00
160 commercial sales, \$1.00 less 40%	96.00
28 Commercial sales, \$1.00 less 33 $\frac{1}{3}$ %	18.67
6 commercial sales, \$1.00 less 20%	4.80
232 agent sales \$1.00 less 10%	208.80
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	\$3,946.67

### Expenses:

Paper, cover, ink and printing	\$2,362.00
Cuts and photos	644.65
Editor's salary and expenses	147.55
Copyright fee	4.00
LPH for handling, mailing and collecting 4404	
copies at 10c each	440.00
Postage	110.43
Promotion material printed and mailed	11.94
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	\$3,720.97

Profit for 1955	\$ 225.70
Amount due on old account	675.31
Less 1955 profit	225.70
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Balance on account due	\$ 449.61
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### SALE OF CHRISTMAS CHIMES

Atlantic District	67
Illinois District	187
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Iowa District	1046
North Dakota-Montana District	132
Nebraska District	633
Pacific District	410
West Canada District	10
	<hr/>

3,566

Thanks:

The Synodical Luther League wishes to thank Pastor  
Paulsen for the fine publication.

### FOOD FOR THOUGHT

The following are pithy sayings of Olfert Ricard  
culled from his writings by Svend Rehling, and  
translated by Einer Romer, pastor at Avoca, Iowa.

**Christian people often have a strange desire to  
be pulling away at closed doors when there is a  
door right by their side that is wide open.**

**It is a fateful mistake to suppose that anything  
good will come out of sin.**

**Believe me, it is a hundred times more difficult  
to learn to forgive than it is to learn to be a good  
boxer.**

**There is no way to true joy and happiness that  
does not go via the Ten Commandments.**

**To be a Christian always requires that one be  
willing to dare.**



## BY THE FIRESIDE

### MY WEALTH

God gave me eyes that I might thrill  
To the rising sun beyond the hill;  
A stately pine, a bird in flight,  
Or the magic of a starlight night.

God gave me ears to know the thrush;  
The startled partridge in the brush.  
To hear the patter of tiny feet,  
Tripping and dancing along the street.

God gave me hands to till the earth,  
To weigh the gleanings; know their worth.  
To feel the handclasp of a friend,  
In truth and loyalty to blend.

God gave me tongue that I proclaim  
His lavish blessings and his name,  
To teach some stranger by the way  
To see, and hear, and feel, and pray.

—Frank St. Way.

### NOT SELF BUT GOD

Live your life while you have it.  
Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life, you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will"; but must make your thoughts, your words, your acts, all work to the same end, and that end not self, but God. That is what we call **Character**.

Florence Nightingale

### CHRISTIAN OUTLOOK

Christians, above all others, are people of the long view, the long purpose, and the long plan. They plan how to live today, how to live tomorrow, how to live forever. And they plan this for all people, for they have not only the long view; they have also the wide view. They think in terms of the world as a whole. The idea that the Christian is a lackadaisical simpleton looking at the moment because he is afraid to look at the morrow, a human ostrich with his fearful head in the sand of today because he is afraid to look at

the morrow, is false. We are to love God "with all thy mind," and a part of the mind is foresight. Therefore, the Christian must cultivate this quality of intelligent planning.

Stanley Jones

### SO HELPLESS

It seems to me the most absurd thing in the world is to be upset because I am weak and distracted and blind and constantly make mistakes! What else do I expect? Does God love me any less because I can't make myself a saint by my own power and in my own way? He loves me more because I am so clumsy and helpless without Him.

Thomas Merton in "Sign of Jonas"

### THE SURVIVAL OF SELFHOOD

By Paul N. Ellis

"This is I when I was fourteen years old," the old man said as he laid a trembling finger on a photo on the desk.

I looked at the image of a strong, young lad, and then at the man of eighty beside me.

Could it be? What tremendous changes can take place in the span of sixty-five years!

In many ways it was not true—he was not the same person whose picture had been taken years before. But in the one thing that counts—the essential spiritual identity—he is the same person.

If a person can retain his sense of individual identity in the midst of such mighty changes, may it not be expected that he can do so through the experience of death?

Paul thought so (1 Cor. 15), and he spoke of the resurrection: "It is sown a natural body, it is raised a spiritual body."

His hope of immortality, however, was not founded on any law of personality. He said, "Now is Christ risen from the dead, and become the first-fruits of them that slept." Our hope is in the risen Saviour.

### SUNDAY SERVICES

Dream not, O Friend, because I  
This quiet shelter twice a week.  
I better deem its pine laid floor  
Than breezy hill or sea-sung shore  
But nature is not solitude—  
She crowds us with her thronging  
wood:

Her many hands reach out to us,  
Her many tongues are garrulous;  
She will not leave our senses still  
But drags them captive at her will  
And, making earth too great for heaven  
She hides the Giver in the given.  
And so, I find it well to come  
For deeper rest to this still room  
For here the habit of the soul  
Feels less the outer world's control  
And from the silence multiplied  
By these still forms on either side  
The world that time and sense have  
known  
Falls off and leaves us God alone.

—J. G. Whit

### SAME OLD STORY

A prominent businessman was walking down the street toward his office after lunch one day when he was stopped by a stranger.

"You probably don't remember me," said the stranger, "but ten years ago I came to this city broke. I asked you for ten dollars and you gave it to me, saying that you never turned down a request to start a man on the road to success."

"I remember," said the businessman, "interested. Go on."

"Well," said the stranger, "are you still game?"—Dan Bennett in The American Legion Magazine.

Professor: "What's the most common impediment in the speech of American people?"

Freshman: "Chewing gum!"

Most men need 2 women in their lives—a secretary to take everything down, and a wife to pick everything up.



## CONGREGATION AT WORK

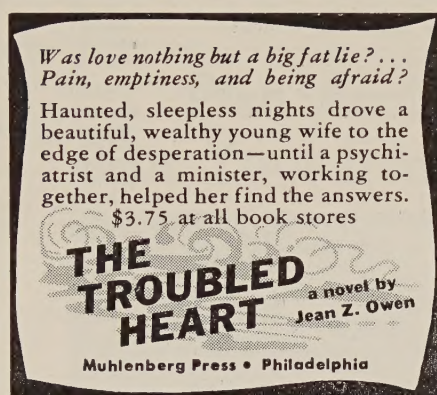
(Continued from page 3)

the integration of the new member into the fellowship and Christian service program of the church. If the congregation is drawn into every one of the preceding steps as well as in the sixth step, the finest program of integration is possible. It is essential that the members of the church are fully involved at every step of the way. They will then be friendly and warm toward new members and will quite automatically make a place for them in the program of the church and in their own hearts. In enlisting the new member in the program of evangelism. This may be done long before he becomes a full-fledged member. Pastors will soon discover that the newest members are usually among the most enthusiastic missionaries. They are very eager to enter into a teamwork relationship with the pastor in the matter of winning others for Christ.

It is imperative that the mission pastor of the new congregation

be expert in techniques of carrying out each one of these six steps effectively. It is equally important that the entire congregation be involved with him in every one of these steps. They comprise the real work of the church. Sharing Christ should be the first concern of the organized congregation.

In the brief space of this article we can merely call attention to the six steps. The imaginative missionary will readily develop each one into a full-fledged program.



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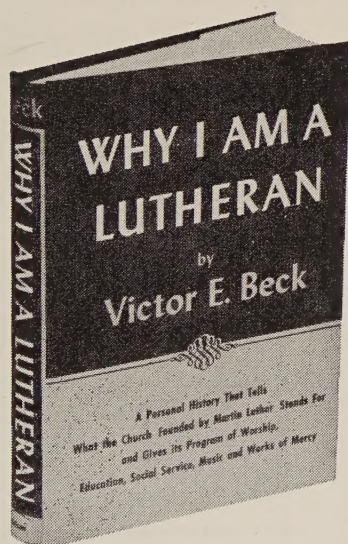
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By Dr. Victor E. Beck

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<b>Total Synodical Budget \$275,202.00.</b>							
Previously acknowledged	181773.78	16953.28	57862.89	15907.06	42190.90	6016.07	1314.10
Hutchinson, Minn., in memory of Mrs. Mortensen	5.00				5.00		
Minneapolis, Minn., Edina Community Church	622.09				622.09		
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Pasadena, Calif., Mrs. Marie Hendrickson \$5.00 in memory of Mrs. Lars Larsen, Elk Horn, Ia., \$5.00 in memory of Carl Jensen, West Branch, Iowa	10.00					10.00	
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Plainview, Nebr., Pastor Virgil R. Andersen	5.00				5.00		
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Cedar Falls, Ia., Nazareth Luth. Church	600.00					172.00	4
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Ellendale, Minn., St. Ansgar Luth. Church	300.00		100.00		100.00		1
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Pleasant Hill, Calif., Mr. and Mrs. R. A. Knudsen in memory of a Christian father, Mr. Hans Knudsen, Sleepy Eye, Minn.	5.00				5.00		
Eugene, Ore., Elsie and Louise Elgaard of Emmaus Church in memory of their sister, Mrs. Chas. A. Jessen	10.00		10.00				
Rutland, Ia., Trinity Luth. Church in memory of Rev. A. P. Andersen	10.00				10.00		
Rutland, Ia., relatives and friends of Trinity Luth. Church in memory of Rev. A. P. Andersen	10.00						
In memory of Rev. A. P. Andersen: Immanuel Ladies Aid, Easton, Calif. \$10, Christine D. Rosendahl, Easton, Calif., \$5, Kjeld Christensen, Del Rey, Calif., \$5	41.00						
Ronsted, Ia., Willing Workers in memory of Rev. A. P. Andersen	20.00						
Luck, Wis., Willing Workers: \$2 in memory of Rev. J. P. Andreasen, \$2 in memory of P. Matson	10.00						
Hussar, Alberta, Canada, Community Luth. Church	4.00				4.00		
Sleepy Eye, Minn., Mr. and Mrs. Glennis Schultz in memory of Mrs. Albert Hansen, Harlan, Ia.	261.00		100.00	61.00	50.00		
Evan, Minn., St. Matthew's Luth. Church	2.00						
Hutchinson, Minn., Main Street Luth. Church in memory of Jens P. Andersen	677.40		300.00	77.40	150.00		1
	10.00				10.00		
<b>TOTAL</b>	<b>187111.02</b>	<b>16989.28</b>	<b>59479.69</b>	<b>16335.71</b>	<b>43759.49</b>	<b>6210.07</b>	<b>1317.10</b>

	Total Received	Foreign Missions	South Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	1956 Luth. World Action	Ch Mis
<b>SPECIAL MISSIONS</b>									
Previously acknowledged	56531.79	748.80	16000.00	20227.00	10000.00	15000.00	43399.00		
Hutchinson, Minn., Virgil Jorgensen	90.00		30.00	30.00			30.00		
Sidney, Mont., Pella Foreign Mission Society	15.05					15.05			
Cushing, Nebr., St. John's Luther League	8.00						8.00		
Caruthers, Calif., Mr. and Mrs. James S. Andersen of Bethel Church, Fresno	50.00		25.00	25.00					
Del Rey, Calif., Ida Petersen in memory of Pastor A. P. Andersen	3.00				3.00				
Minneapolis, Minn., Mr. and Mrs. Alvin Hansen of Immanuel Church in memory of Mrs. Albert Hansen, Harlan, Ia.	5.00						5.00		
Norma, N. Dak., Zion Luth. Church, offering at Miss Nissen's visit	27.70					27.70			
Chicago, Ill., Miss Lena Petersen in memory of Hans Knudsen, Sleepy Eye, Minn.	3.00		3.00						
Oregon, Wis., St. John's Luth. Church	128.20						128.20		
Gillmore City, Ia., Marie Christensen	7.00						7.00		
Cedar Falls, Ia., in memory of Margaret Jensen by friends: Mrs. L. C. Hansen and Elmer \$1, Mr. N. P. J. Nielsen and Miss Anna Andersen \$1, Mr. and Mrs. F. W. Brown and Marge \$3	5.00		5.00						
Bereford, S. D., Mr. and Mrs. J. E. Rasmussen in memory of Mrs. Peder Holse of Denmark	2.00							2.00	
Lake Forest, Ill., Miss Christine Petersen for Dr. Winther's Bible School in Japan in memory of Hans Knudsen, Sleepy Eye, Minn.	5.00			5.00					
Lake Forest, Ill., Miss Christine Petersen in memory of Mrs. Christian Nielsen, Fresno, Calif.	5.00				5.00				
Selma, Calif., Pella Luth. S. S.	23.16								23
Selma, Calif., friends from Pella Luth. Church in memory of Rev. A. P. Andersen: Mrs. M. C. Jensen, Mrs. L. Andersen, Mrs. Margretha Thompson, Mrs. Inger Tolbassen, Mr. and Mrs. Walter A. Nelson and Mr. and Mrs. Robert Mose	16.00					16.00			
Cedar Falls, Ia., Nazareth Luth. Church	204.10						204.10		
Coulter, Ia., Mrs. Martina Petersen in memory of her parents Mr. and Mrs. Hans R. Danielsen	25.00					25.00			
Elk Horn, Ia., Mr. and Mrs. John F. Sorensen	25.00							25.00	
Elk Horn, Ia., Mr. and Mrs. John F. Sorensen in memory of Lee Bosche for the Parkjuli Mission, Santal Mission	25.00				25.00				
Elk Horn, Ia., Mrs. Andrew Petersen	25.00							25.00	
The Mission Convocation of the Lutheran Bible Institute, Minneapolis	15.00								
Del Rey, Calif., Pella Luth. Church for the Chapel in Chiba, Japan	10.00			10.00		7.50	7.50		



Wis., Willing Workers	52.38			52.38				
Wis., Mrs. Willie Hansen	2.00	1.00			1.00			
Alberta, Canada, Community Luth. Church, offering at								
it by Margaret Nissen	64.85				64.85			
la., Immanuel Luth. S. S.	17.00						17.00	
ek, N. J., from students of the Luth. Bible Institute in								
emory of Mrs. Albert Hansen, Harlan, Ia.	10.00		5.00			5.00		
ek, N. J., from the students of the Luth. Bible Institute								
r the Luth. Bible Institute, Kobe, Japan, in memory of								
rs. Albert Hansen, Harlan, Ia.	20.00			20.00				
orenzo, Calif., Mrs. Mary A. Lee	5.00		5.00					
nd, Calif., Lydia M. Landrock in memory of Mrs. Peter								
hristensen of Our Savior's Luth. Church	10.00						10.00	
TOTAL	57435.23	749.80	10976.94	17017.98	10713.46	15967.84	632.86	1240.21
Received with thanks.								136.14

Blair, Nebraska, March 31, 1956.  
H. J. Hansen, Treasurer.

**NEWS AND NOTES**  
(Continued from page 6)

Samuel Hansen of Los Angeles, president of the Pacific District of the Luth. Church, was the speaker. Her subject was "The Bible—the Book of Books." The meeting concluded with a film strip, "The Bible—The History of the Bible." Mrs. Clare Saylor of Selma, accompanied by Mrs. Johnsen, sang "The Galilee Road." An offering of \$75.14 was accepted for the general fund of the district.

John Hansen of the Bethel Lutheran church in Fresno briefly outlined missionary activities in the San Joaquin Valley.


D. G. M. Bach pronounced the benediction.

Representatives of a special district committee for 1956-57 were Mrs. Robert Brewer of


Caruthers, Mrs. D. G. M. Bach of Del Rey, Mrs. Herman Petersen and Mrs. Alfred Hansen of Easton, Mrs. John Hansen and Mrs. Arthur Tabler of Bethel Lutheran in Fresno; Mrs. Douglas Anderson of Grace Lutheran, Fresno; Mrs. A. W. Sorensen and Mrs. Ralph Jorgensen of Selma, and Mrs. N. J. Sorensen of Reedley.

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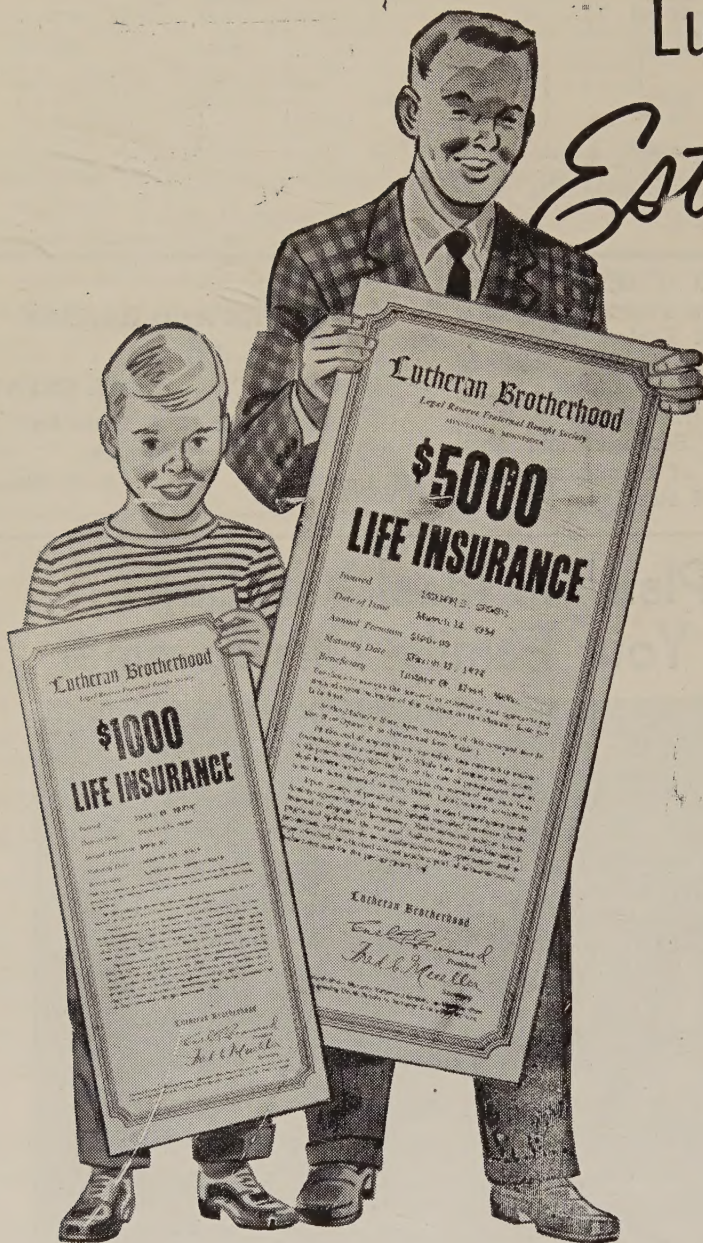


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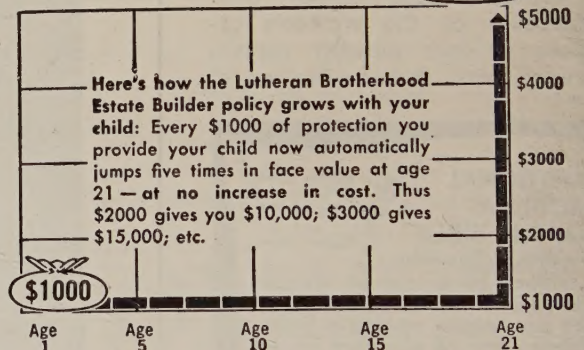
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